1: Metraux E-5 (1934-1935) 1940
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Roussel (190, p. 426) states that a census taken between 1867 and 1870 showed a total population of 650. He believes that the population was never more than 5,000 or 6,000 because the interior of the island was never inhabited.

In 1869 Powell (180, p. 142) estimated the population at 800, and Palmer (169, p. 372) at 900 of whom one third were women.

In 1870 Gana (86) reported the population at about 600.

The disproportion of the sexes in the last half of the nineteenth century is not exaggerated. Roussel, who knew the island well, states that formerly the number of women exceeded the number of men but that women seemed more susceptible to smallpox and tuberculosis and that "out of three dead two are females." That this disproportion was abnormal is proved by native testimony and the present balance between male and female birth rates. Geiseler (87, p. 22) attributes the disproportion and the falling birth rate to the past, for he had heard that long before white contact there was but one woman to every five men. Disease may have been introduced by infrequent visits of whalers who before 1830 had contaminated the island with syphilis (162, p. 26).

The smallpox epidemic apparently ceased after the arrival of the missionaries, but mortality was still high and the population continued to diminish. Roussel (190, p. 427) gives a reason for this that is worth considering:

> I know of no other reason for the decrease of the population other than deprivations of all sorts, the humidity of the huts, the bad air of the winter season, their immorality and their extreme imprudence in living with sick people. To frighten them with the threat of death is just useless. They do not care for life. They fear death as little as they like their relatives. As long as they hope to save a sick person they take care of him, but if the disease becomes serious, they abandon him and pay no attention to his requests or wants.
>
> As a matter of fact the only disease on Rapa-nui is scrofula, but it seems to be very different from the ordinary kind. They suffer from dysentery, but so rarely that it is not dangerous. We had only two cases of tetanus and they were fatal, one case of apoplexy and one of cerebral congestion.

Bates (86, p. 51), the surgeon of the *O'Higgins* who visited the island in 1870, attributes the great mortality of the population to scrofula and consumption. He considers that premature marriages affected the birth rate. It is hard to tell exactly what he means by "scrofula" which he says was common among children, whereas adults died of "pulmonary ailments."

The lack of hygiene and the free sexual life of the girls cannot be considered as serious factors in the depopulation. Smallpox probably made the greatest ravages among young people, so that there is nothing surprising in the continued decrease in birth rate even after the epidemics were over. In addition to the other calamities war broke out among the islanders and was followed by a period of famine. In 1866, Ollivier (165, vol. 39, p. 257) wrote that the mortality caused by misery and famine was very high and that the missionaries had to take care of a great many orphans.

1: Metraux E-5 (1934-1935) 1940
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167 The steady decrease in the population culminated in 1871 when most of the natives left for Tahiti and Mangareva. The exact number of those who abandoned their homes that year is difficult to ascertain. Jaussen (113, p. 385) says that 231 Easter Islanders were working on Brander's plantations and that 50 (some other sources say about 100) stayed in Mangareva with the missionaries. By 1873, 100 of the 231 had died. The number of the emigrants to Tahiti estimated by Thomson (215, p. 461) and Geiseler (87, p. 19) as 400 or 500 is certainly exaggerated, since they say that 300 or 400 were also transferred to Mangareva. In 1900 the Easter Islanders in Tahiti were only ~~44~~—21 men, 11 women, and 13 children (7, p. 84). I do not know the present number.

161 The following table tabulates all available population figures for the period 1872 to 1934. This includes inaccurate estimates made by missionaries and visitors as well as careful censuses.

161 The present population is concentrated in the village of Hanga-roa and occupies 2,000 hectares. This area, granted to the natives by the govern-
311 ment, is small but sufficient for their needs. Only the fields in and around
361 Hanga-roa are cultivated but the need of more land has never been felt. It might even be said that the natives could produce far beyond their wants if they cared to. If 456 natives can live easily on a small portion of the island which is not particularly fertile it may be assumed that eight or nine times that number could have made a comfortable living on the entire island. Formerly fishing was a more important food resource than it is now. I believe that the population of Easter Island a hundred years ago must have been between 3,000 and 4,000. Meyer and Jablonowski (160, p. 6), who have investigated carefully the population of Easter Island, propose the same figure. If the population was about 3,000 before the coming of the white men it gives a density of 13.7 persons to one square kilometer, about the same number as that for Tahiti.

164 Leprosy is the only disease endemic to the island. In 1934 there were 22 lepers confined in a separate hut. During the five months we spent on the island all the other natives were examined by Dr. Drapkin who found them in excellent health, with the exception of a few cases of tuberculosis. Venereal diseases are rare and only three or four cases of blennorrhea have been reported. Natives are very susceptible to pulmonary infection. The visit of any boat is invariably followed by an epidemic of influenza or bronchitis. Although surgeons of a warship inspect the island at intervals the natives were vaccinated for the first time during our stay on the island.

10: Cooke D-5 (1886) 1899
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likely to precipitate them into the depths below. A path of planks has been laid to the edge of one of the openings, the more readily to enable the natives to obtain the water, which, as may well be inferred, is brackish and unpleasant to the taste and thoroughly impregnated with animal and vegetable matter, vast masses of the latter being in a constant state of decay. 312

The climate can scarcely be otherwise than salubrious and healthful. The southeast trades from October to April blow fresh at the beginning and end of the season. During our stay in December they were moderately strong, and the weather continued exceedingly pleasant. For the remainder of the year the winds are uncertain, westerly prevailing perhaps; the weather is changeable, and there is abundance of rain. Electric storms are unknown. 132

A psychrometrical record taken both on board ship, and to a very limited extent ashore, accompanies this report; as also a copy of the meteorological record from the ship's log during our stay at the island. In the latter the figures in the column "wet bulb" are not entirely reliable, by reason of the inadequate nature of the cotton siphon, which consists merely of a few strands of ordinary lamp wick and does not cover the bulb. With the exception of the two craters of Rana Kao and Rana Roraka, the bottoms of which form lakes, as already stated, and which are isolated and far from the habitations, there is no decaying vegetable matter to be found worthy of note, and the island may therefore be said to be free from malaria and the diseases of paludal origin. During the rainy season an occasional case of remittent appears, but it is of mild type; medication is not resorted to, and recovery takes place when dry weather sets in. So healthful is the climate, so simple are the habits of the people, and so isolated are they from contact with the outer world, and, consequently, the numberless malign influences which there hold sway, that diseases of any kind are very rare among the Rapa Nuis, and they seem to be exempt from the ordinary ills of humanity. There are no "medicine men" among them, and they have no pharmacopœia worthy the mention. 164 [756 278]

During inclement weather a trifling "cough"—occasionally a case of pneumonia—a mild attack of rheumatism, may appear, and mention is also made of cerebral neuralgia. During our visit there was not, to the best of our knowledge, a case of acute disease on the island.

It is stated that from May to October occasional cases of asthma show themselves, which the natives attribute to eating deep-water fish which have fed on a certain marine plant, the name of which the writer was unable to ascertain. This may be taken as delusion; and it may be mentioned in this place that a well-marked case of asthma, in the person of one of the *Mohican's* firemen, was notably worse and suffered severely during the entire period of our stay at the island. 164 753

A disease of the soles of the feet, which the natives called *kino*, consisting, according to their statements, as understood, of fissures and ulcer-

10: Cooke D-5 (1886) 1899
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164 753 ations, was spoken of by them, and was attributed to walking barefoot over certain running vines usually growing among the rocks at the seaside. On reaching such places they seemed to avoid them, but nothing definite or reliable was elicited, and subsequent inquiries were overlooked in the hurry of departure.

VILLAGES AND HABITATIONS.

361 [162] The villages on the island are three in number, Hanga-roa, near the bay of the same name, on the western side; Mataveri, within a mile of the former, and Vaihu, near Cape Hoe-Hoe, on the southerly coast of the island. Much the larger part of the population is gathered in the two villages first mentioned, between which the people are about equally distributed. At the first named is the church of the Catholic mission.

About a half mile south of Mataveri, near the base of Rana Kao, and separated from it by the most distinctive valley on the island, is the residence of Mr. Brander, the first erected and by far the largest, roomiest, and most convenient; modern-built, of wood, with lofty ceilings, and porches, and shade trees growing about it. It is, however, in a sad state of repair, and the evidences of neglect and thriftlessness are apparent everywhere.

Vaihu, which can no longer be called a village, is about 4½ miles to the eastward of Mataveri. It was at one time a Catholic mission, and the church and parsonage, still in a fair state of preservation, yet remain, together with a few outbuildings, all of which are occupied by Mr. Salmon and his employees, perhaps a dozen in all. Divine service, under the leadership of native "missionaries," is still held in one portion of the church, while the remainder is appropriated to other purposes, mainly for the storage of wool, obtained from the sheep, considerable quantities of which are shipped to Tahiti.

000 The habitations of the ancient image and platform builders, the stone huts on Rana Kao, will be described in other reports.

342 171 Until quite recently the house of the modern Rapa Nuiis were somewhat similar to those of the Fijians, being rectangular in shape, about 6 to 8 feet wide by 10 to 15 feet long, with nearly perpendicular sides, peak-roofed lengthwise, door on side, and thatched all over.

342 177 A few years since an Oregon lumber vessel was wrecked on the island and much of her cargo, which consisted of boards, scantling, etc., was brought ashore. Of these, under suitable instruction, the natives built themselves houses, and nearly all are now domiciled in comparatively modern style habitations and far more comfortably than formerly. These houses, which after all have a very forlorn look, are from 15 to 20 or more feet long by from 10 to 15 feet wide. The weatherboards are neatly fitted to the frame of scantling, and they are covered with a board roof. There are usually two doors hinged opposite each other on the long sides of the house, and a small window or two close by the entrances, and sometimes glazed, admit a feeble light when the doors are closed.

11: Lavachery A-5 (1934-1935)1937
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174 964 god Makó Makó continued to take place. The last bird-man was drawn, according to Thompson, in 1880. It may be recalled that the house of the bird-man, the tomb reserved for him, was inside the *tapu* surrounding the quarry whence came the statues and where the oldest still stand. This is presumptive evidence in favor of a close connection between the cult of Orongo and that of ancestors. Perhaps sufficient importance has not been attached to the fact that Orongo contains breccia sculptures from Rano Raraku,[8] and that it is from Orongo that there came the most perfect example of the typical Easter Island statue, that at the British Museum.

174 532 Take on the other hand all those manifestations of the plastic skill of the Pascuans—the sculptures on stone and wood, the designs of the rock-carvings and tablets, of the rock paintings and tattoo marks. The technique varies with the raw material, but the uniformity of style is indisputable.

174 The abrupt end, as it seems, of the activities of Rano Raraku has been invoked both by the adherents of the theory of an age-old lost civilization and by those who favor the idea of a dual Pascuan culture. But the arrest of activity can be explained by simple, almost contemporary, causes. The exploitation of the volcano was controlled by the clan of the Tupahotus, and, as everywhere in Polynesia, by a group of specialists. It required only a war to partially destroy the specialists—and tradition tells of many wars at the beginning of the nineteenth century. An epidemic imported by the [164] whalers might equally be responsible; today each vessel that arrives brings some malady to the Pascuans. Finally, the Peruvian raids (1859–61) are traditionally reported to have given the coup-de-grace to the class of *maoris* (exports).

174 412 The fact that in 1886 the Pascuans had already forgotten how and why their activities had been brought to a close, as well as other facts about their culture—such as how the statues were transported, and the meaning of the tablets—is no evidence of the antiquity of these facts, nor does it justify an attribution to another culture. For we have seen these same Pascuans refusing to admit that the stone adzes could have been used to work wood; while it is certain that before 1800 iron must have been very rare in the island, and that their immediate forebears must necessarily have worked wood with the aforesaid adzes. On the other hand they freely admit that adzes and stone chisels were used to work the two kinds of andesite of which the statues, bols, and house stones were made. By a curious inversion the Pascuan regards wood as being harder and more difficult to work than

[8] A volcano in the eastern part of Easter Island. On its slopes is the quarry where the statues were hewn.

15:Routledge E-5 (1914-1915) 1919
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demolition has gone so far that Beechey declares "the existence of any busts is doubtful."[1] It is amusing to find, a hundred years after Roggeveen's similar experience, that the *Blossom* has an affray with natives over the stealing of caps. While attention has been drawn to the importance of these early narratives, it must be remembered that all the visits were of very short duration, and that the old voyagers were not trained observers. The Dutchmen, for instance, deliberately tell us that the statues have no arms. The accounts frequently give the impression of being written up afterwards from somewhat vague recollection, and in most cases the narrators have read those of their predecessors and go prepared to see certain things. One navigator who never landed assures us that the houses are the same as in the days of La Pérouse. On the other hand, with regard to the stores available, they are, so to speak, on their own quarter-deck, and their remarks can be accepted without question.

In the "sixties" of last century the great series of changes took place which brought Easter Island into touch with the modern world. The first of these largely broke those chains with the past which the archæologist now seeks to reconstruct. Labour was needed by the exploiters of the Peruvian guano fields, and an attempt which was made to introduce it from China having failed, slave-raids were organised in the South Sea Islands. As early as 1805 Easter had suffered similarly at the hands of American sealers, and it was amongst the principal islands to be laid under contribution in December 1862.

It is pathetic even now to hear the old men describe the scenes which they witnessed in their youth, illustrating by action how the raiders threw down on the ground gifts which they thought likely to attract the inhabitants, and, when the islanders were on their knees scrambling for them, tied their hands behind their backs and carried them off to the waiting ship. The natives say that one thousand in all were so removed from the island, and, unfortunately, there were amongst them some of the principal men, including many of the most learned, and the last of the ariki, or chiefs. Representations were made by the French Minister at Lima, and a certain number were put on board ship to be returned to their home. Smallpox, however, had been contracted by them, and out of one hundred who were

[1] *Voyage to the Pacific, H.M.S. "Blossom,"* p. 41.

15:Routledge E-5 (1914-1915) 1919
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to be repatriated, only fifteen survived. These, on their return to the island, brought the disease with them, which spread rapidly with most fatal results to the population.

Meantime, shortly before the raid, the attention of the Roman Catholic "Congregation of the Sacred Heart of Jesus and Mary" in Valparaiso had been drawn to the island by the account received from a passing ship, and they determined to inaugurate a mission. Three of the Community left for Easter Island, their route taking them by way of Tahiti. Finally, only one continued, Eugène Eyraud, who landed on the island in January 1864. Eyraud was a lay brother in the Order, having been a merchant in South America; he devoted his life to the call to take the Gospel to Easter, and the accounts of his work, which are extraordinarily interesting, leave a great impression of his courage and devotion.[1] He was alone on the island for eight or nine months, and was at the mercy of the natives, who stole his belongings, even to the clothes he was wearing, and compelled him to make a boat for them. In March 1866, Eyraud, after a visit to Chile, returned with another missionary, Father Roussel, and the two were for a while blockaded in a house which they had put up, but the tide now turned. Either Roussel was a man of greater determination than Eyraud, or with increased numbers a firmer attitude was possible. Surgeon Palmer of H.M.S. *Topaze* tells us that when one of the natives took up a stone with a menacing gesture, Roussel quietly felled him with his stick and went on his way, after which there was no further trouble. The missionaries were joined later in the year by two more of their number, and became a power in the land.

Eyraud on his return from Chile was suffering from phthisis, of which he died in August 1868. When he was nearing his end he asked Roussel if there still remained any heathen in the island, to which the Father replied "not one"; the last seven had been baptized on the Feast of the Assumption. It seems natural to connect with Eyraud's illness the fact that there was at the same time a severe epidemic of phthisis in the island; so little was the need of precaution understood at this date, that even Surgeon Palmer, writing of the inroads made by consumption, remarks "which they (the natives) believe infectious."[2]

[1] See *Annales de la Propagation de la Foi*, 1866, 1867, 1869.
[2] *Journal Ethnological Society*, Vol. i. p. 373.

15:Routledge E-5 (1914-1915) 1919
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The ravages of this disease, following on those of smallpox, reduced the population, which at the time of the arrival of the mission had stood at twelve hundred, by about one-fourth.

The remarks of the missionaries on native customs, particularly those dealing with their ceremonies, reflect credit on the observers at a time when such things were too often thought beneath notice; they will be referred to later. Their ethnological work was, however, limited by more pressing exigencies, by the difficulties of locomotion on the island, and by the language. Roussel compiled a vocabulary, which is useful to students, though not free from the mode of thought found in a well-known missionary dictionary, which translates hansom cab into the Swahili language. It is a curious fact that so completely were the terraces now ruined that the Fathers never allude to the statues, and seem scarcely to have realised their existence; but it is through them that we first hear of the wooden tablets carved with figures. The body of professors acquainted with this art of writing perished, either in Peru or by epidemic, and this, in connection with the introduction of Christianity, led to great destruction of the existing specimens of this most interesting script. The natives said that they burnt the tablets in compliance with the orders of the missionaries, though such suggestion would hardly be needed in a country where wood is scarce; the Fathers, on the contrary, state that it was due to them that any were preserved. Some certainly were saved by their means and through the interest shown in them by Bishop Jaussen of Tahiti, while two or three found their way to museums after the natives became aware of their value; but some or all of these existing tablets are merely fragments of the original. The natives told us that an expert living on the south coast, whose house had been full of such glyphs, abandoned them at the call of the missionaries, on which a man named Niari, being of a practical mind, got hold of the discarded tablets and made a boat of them wherein he caught much fish. When the "sewing came out," he stowed the wood into a cave at an ahu near Hanga Roa, to be made later into a new vessel there. Pakarati, an islander now living, found a piece, and it was acquired by the U.S.A. ship *Mohican*.

Side by side with the establishment of the religious power the secular had come into being. The master of the ship who had

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124 Most happily, these authorities were in almost every case willing and ready to talk, and our debt to them is great. They came with us, as has been seen, on our explorations of the island, but the greater part of the work was done when we were living near the village. Some of them took pleasure in coming up to Mataveri and talking in the veranda, enjoying still more, no doubt, the practical outcome of their subsequent visits to Bailey's domain—the kitchen. Others were more at ease in their own surroundings, and then we went down to the village and discussed old days in their little banana-plots, while interested neighbours came in to join the fray. Sometimes a man did better by himself, but on other occasions to get two or three together stimulated conversation. Unfortunately, some of the old men who knew most were confined to the leper settlement [164] some three miles north of Hanga Roa, and the infectious power of leprosy was not a subject which we had got up before leaving England. The Captain of the *Kildalton* feared lest even the distance of the settlement from the Manager's house might not suffice to prevent the plague being carried there by insects, and told a gruesome tale, within his knowledge, of two white men who had gone for a visit to a Pacific island, one of whom on their return to an American port had been immediately sent back to a leper colony. But how could one allow the last vestige of knowledge in Easter Island to die out without an effort? So I went, disinfected my clothes on return, studied, must it be confessed, my fingers and toes, and hoped for the best.

It would not be easy for a foreigner to reconstruct English society fifty years ago, even from the descriptions of well-educated old men; it is particularly difficult to arrive at the truth from the untutored mind. Even when the natives knew well what they were talking about, they would forget to mention some part of the story, which to them was self-evident, but at which the humble European could not be expected to guess. The bird story, for example, had for many months been wrestled with before it transpired precisely what was meant by the "first egg." Deliberate invention was rare, but, when memory was a little vague, there was a constant tendency to glide from what was remembered to what was imagined. Scientific work of this nature really ought to qualify for a high position at the bar. The witness had to be heard, and discreetly cross-examined without